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makes in itself good sense and good Hebrew: man, born of filth (טמא in the neuter sense, the טפה טרוחה), cannot be pure if he but lived one day. But this thought is out of place in the present context, where man's insignificance and ephemeral existence are in the foreground. But the same objection holds good of the reading of MT.

P. 85, ad 11a: LXX. presents a free rendering which must not be retranslated literally.

P. 87, ad 16b: The septuagintal rendering, to my mind, presupposes MT. without the negative. לא is obliterated by ibn Ezra (by inserting—on the principle of elliptic constructions borrowed from ibn ʿĠanah; it is virtually a textual emendation—after the verb the restrictive (רק): thou constantly watchest my sin, none of my sins escapes thee.

P. 98, ad 32a: LXX. may have also read זְמִירָתוֹ (Num. 13:23); cf. *τομῆ* = זְמִיר Cant. 2:12.

P. 104, ad 15b: Pešit. (Targ.) seems indeed to have read: וְגִלְלָתִי; cf. Isa. 9:4, where Pešit. has the same verb as here: *גִּלְלָה*.

MAX L. MARGOLIS.

UNIVERSITY OF CALIFORNIA.

BARNES' APPARATUS CRITICUS TO CHRONICLES.¹

This little book is rightly dedicated to that illustrious fellow of Peterhouse, Brian Walton. It is a valuable addition to the *apparatus criticus* to the Peshitta prepared by Herbert Thorndike and found in Vol. VI. of the London polyglot. Thorndike compared for Chronicles the text of Pococke 391 and Bodleian 141 with the text of Walton; all three texts being poor and late. Dr. Barnes has collated the four great editions of the Peshitta—to wit, those of the Paris and London polyglots, Lee's, and the Ooroomiah. He has, also, collated the Ambrosian and one other codex of the sixth century, the Florentine codex of the ninth century, and the Buchanan Bible of the twelfth; besides, eight MSS. of the seventeenth century, one of them, Sachau 90, being a Nestorian manuscript of great and often decisive value, and five MSS. of uncertain date; in all, four texts and seventeen MSS. The collation of so many MSS. must have involved a great deal of work. The reviewer has had time and means to look over the citations of *U* (Ooroomiah) alone. He found that the author has not noted a different numeration of verses, which often occurs, and sometimes a slightly different spelling is passed unnoticed. Besides, he has cited incorrectly the following: In 1 Chron. 16:1 *U* reads *מִמֶּנֶּם*, not *מִמֶּנֶּם*. In 2 Chron. 33:3 *U* omits *וְ*. In 2 Chron. 29:23 *U* has the correct spelling *וְיָחִי*. The author does not always indicate when his authorities have made omissions. For example, *U*

¹ AN APPARATUS CRITICUS TO CHRONICLES IN THE PESHITTA VERSION. With a Discussion of the Value of the Codex Ambrosianus. By W. E. Barnes, D.D., Fellow of Peterhouse, formerly Lecturer at Clare College. Cambridge: *At the University Press*; London: *C. J. Clay and Sons*; New York: *The Macmillan Co.*, 1897. Cloth. xxxiv+63 pp.; 8vo.

omits 2 Chron. 5:14; 12:1-12; 24:13, 14; 26:21-23; 28:24-26. No special statement to this effect is made in the notes. And we cannot infer that all the texts and MSS. omit them, seeing that in 2 Chron. 28:24-26 *U* omits (see above) what the author cites as occurring in ten MSS. and in *GWL*. In 2 Chron. 6:14 *U* agrees with *B* against *GWL*, not with *A*[*C*]*F* and *GWL*. In 2 Chron. 28:25 *U* is twice cited as supporting *GWL*, whereas the verse does not occur in *U* at all.

The apparatus lays no claim to completeness, even in the citing of the five primary MSS. It does not pay any attention to the Arabic version, nor to the patristic quotations. We doubt not that the author is right when he says, "such evidence as I have collected from the Fathers does not seem to be worth printing." In Vol. I. of the *Patrologia Syriaca*, for example, Ephraates quotes from Chronicles only nine or ten times, but none are passages referred to by the author, and in one only does Ephraates differ from *U* (to wit, in having 𐤀𐤋 instead of 𐤀𐤋𐤌 in 2 Chron. 14:12).

We have counted 443 variants in the author's lists. We suppose from the authorities cited that *GWLU* are right in about 144 of these cases, wrong in 187, and doubtful in 86. *GWL* are right in three or four against *U* in thirteen or fourteen; *GW* in two against *LU* in eight. The rule (4) given in § 3, p. xxxi, may be of value "in the use of existing helps" for other books; but for Chronicles the author has not cited one example in which *U* is supported by *A*, *p* and *u*, and only seventeen out of 443 in which *U* differs from *GL*; and these are mostly, as the author says on p. xv, improved spellings. Further, the author there says that no variation of *U* from *L* "may be safely reckoned as a various reading based on manuscript authority." We leave it to Dr. Barnes to reconcile this with the rule that "the variation of *U* from *GL* signifies as a rule that *U* has a genuine Nestorian reading; if *U* be supported in the variation by Cod. *A*, the reading is probably original; if *U* be supported not only by Cod. *A*, but also by Thorndike's MSS. [*p* and *u*], the reading is probably that of practically all the MSS."

The usefulness of the book would have been greatly increased if the author had classified the variants and discussed their origin. For example, many of the variants arise from changes of letters simply: 𐤀 with 𐤁 (2 Chron. 14:5), and with 𐤁 (2 Chron. 7:14); 𐤀 with 𐤌 (2 Chron. 7:14); 𐤀 with 𐤌 (1 Chron. 12:8), with 𐤀 (2 Chron. 24:7), with 𐤀 (1 Chron. 13:8). We have a case of transposition in 2 Chron. 8:7. A full discussion along this line would be acceptable to many.

The author has shown clearly the supreme importance of the Ambrosian codex. But his most valuable contribution is the establishing, beyond reach of controversy, of the fact that the editors of the Ooroomiah edition of 1852 followed Lee's edition of 1823, making but seventeen changes in Chronicles, mostly in spelling; whereas the primary MSS. show, as seen above, 443 important variants. Further, he has shown that Lee followed the London polyglot, which in turn followed the Paris polyglot, which was based almost entirely on one manuscript of the

seventeenth century, now found in the National Library at Paris. Lastly, he has shown the necessity for a critical edition of the Peshitta version of Chronicles.

We are not sure that the somewhat astonishing number of variants which have been found in Chronicles will be equaled in most of the other books of the Old Testament. Chronicles was not recognized by a large part of the Syrian church as canonical, and hence it would in all probability be transmitted with much less care than were the Psalms and Prophets and acknowledged canonical books. We await with eager anticipation what the future will reveal as to this matter; and express the hope that the wish of Dr. Barnes that the whole of the Syriac Old Testament may be critically edited may speedily be fulfilled.

R. D. WILSON.

WESTERN THEOLOGICAL SEMINARY,
Allegheny, Pa.

TORREY'S EZRA-NEHEMIAH.¹

The only written sources used by the Chronicler in the composition of Ezra-Nehemiah are Ezek. 4:8—6:14, a free Aramaic narrative, and Neh., chaps. 1-6 (except 3:1-32), the authentic memoirs of Nehemiah. Only the latter is historical. The Aramaic document, dating from shortly before the Chronicler's own time, is a fictitious account of an official correspondence that could not have taken place.

The remainder of Ezra-Nehemiah is entirely the work of the Chronicler and has neither written sources nor historical reminiscence as its basis. The Chronicler's characteristics of style and his peculiar view of the history are manifest throughout. Priests, Levites, singers, and porters have far too much prominence. Such a religious ceremony as the dedication of the wall is highly improbable.

It is customary to regard this work as containing memoirs of both Ezra and Nehemiah. Wellhausen has explained that, memoir writing being uncommon, Nehemiah must have imitated Ezra. The fact rather is that Nehemiah wrote his memoirs, and the Chronicler composed a similar narrative for Ezra in the same style. The confusion, then, between the first and third person does not indicate different strata of narrative, but simply carelessness of composition. In the "Ichstücke" in Ezra and in Nehemiah, after chap. 6, the Chronicler's characteristics are as marked as in any other portions.

The original order of the Ezra story was probably Ezra 7; 8; Neh. 7:70—8:18; Ezra 9; 10; Neh. 9; 10. But the whole account is fictitious. Just as there was no return of exiles, so there was no restoration of the law from Babylon. Haggai and Zechariah know nothing of these. It was by the Jews who were left in the land, not at all insignificant in number or in character, under their own leaders, Zerubbabel and Joshua,

¹ THE COMPOSITION AND HISTORICAL VALUE OF EZRA-NEHEMIAH. By Dr. Charles C. Torrey. Giessen: *J. Ricker'sche Buchhandlung*, 1896. vi+65 pp. M. 2.40. [Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, Heft 2.]